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... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.

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Demon Possession and Allied Themes.

In the notice of this work that appeared in our last issue there were several typographical errors, and ihe definition of superstition was spoilt by inserting the word "them" for "him." Mr. Rankin's definition of superstition is so accurate and just that we repeat it in full in its correct form:

"What constitutes superstition is not the belief that the human race is surrounded and affected by an invisible race of spirits, which is a matter of evidence, but the putting of any finite being or object in the place of the Infinite. To invest anything, animate or inanimate, imaginary or real, with attributes, relations, prerogatives of worship, which belong of right to God alone, and to yield to such an object the fear, faith, interest or attention that are due to *him* is the essence of superstition."

We again commend the volume to our readers. It is a large volume, well bound, and clearly printed, with appendixes, bibliographic and general indexes and supplementary notes. It is the latest and best book on Demonology. Its price, $1.50, for a book of 520 pages is very low. It can be had at this office.

BIBLE REASONS WHY WE ARE PROTESTANTS.

BY

REV. JOHN HALL, D.D., LL.D.

Pastor Fifth Ave. Presbyterian Church, New York.

16mo, 32 pages, printed on fine paper, with a Portrait of Dr. Hall. A most useful tract for distribution in Missions and Sunday Schools. Price, 5 cents; packages of 10 copies 30 cents: 50 copies $1.00: 200 copies $3.00.

CHRIST'S MISSION

A Missionary Society known as Christ's Mission is now pushing forward the work for the conversion of the Roman Catholics that Rev. Mr. O'Connor has been conducting in New York since 1879. The growing importance of the work required a building where all the departments could be concentrated. This was accomplished in May 1891 when the present commodious building, 142 West Twenty-first street, New York, where the work is now carried on, was purchased.

Half the purchase money was paid on taking possession, and frequent payments have since reduced the debt until now it amounts to only $7,000. An appeal is now made to all Christian friends who are interested in the work to pay off this amount, and thus relieve the Mission of this burden. The property is held by a Board of Trustees—Messrs. Jas. B. Gilllie, Wm. Campbell, Andrew Neil, Rev. J. Stanley D'Orsay and Rev. James A. O'Connor. Contributions for the payment of the debt can be sent to them, or to the Treasurer, Mrs. William Campbell, 18 West 70th street, New York, or to the Secretary and Pastor of the Mission, Rev. James A. O'Connor, 142 West 21st street, New York.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, May 1887, the sum of $—— to be applied to the uses and purposes of said Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. SEPTEMBER, 1897. No. 9

EDITORIAL NOTES AND COMMENTS.

THE theology of Rome has made many priests and intelligent Catholics practically infidels. They have no faith, in the scriptural sense of the word; or, as has been said, they have too much faith in things which are not the objects of faith. Their conception of God in Christ is involved in a maze of mysticism and sacramentarianism that obscures the view of Jesus on the cross dying for sinners. It is all very plain to the Christian who knows what he believes, that Jesus came to save the lost, and that whosoever will may come to Him and be saved. But the Roman Catholic is taught to look to the Church and the sacramental system and has no personal knowledge of His salvation.

A Priest Converted at Northfield.

Last month we invited a Roman Catholic priest, Rev. E. D. Stark, who had visited Christ's Mission on former occasions, to accompany us to the conference for Bible study at Northfield, Mass., which we have attended every year since 1881. At our first interview with Father Stark we perceived that he was superior to the average priest in character and intelligence. He spoke of the unsatisfactory spiritual life that he had experienced in the priesthood, in much the same manner that he relates his experience in this issue of THE CONVERTED CATHOLIC, and we explained to him the fullness of the spiritual life in Christ that comes to every believer. He could not understand it at first. That is the condition of every priest of Rome. The way of salvation through Christ alone is too easy, too simple, too untheological for them to grasp it while they are immersed in the snares of sacramentarianism.

But we shall not anticipate Mr. Stark's relation of his own experience. As he says in his first article, the invitation to the Northfield Conference was like the call which the first disciples of the Lord heard: "Come and see."

Mr. Stark is a young man, though he has been twelve years a Roman Catholic priest. He is a native of Germany, but was educated for the priesthood and ordained in this country. Before he first came to Christ's Mission he had been a priest of the diocese of Newark, N. J., and Bishop Wigger has given him the highest testimonials in which he not only declared that "Father Stark was under no censure or canonical impediment," but also expressed his regard and good will for him personally.

Father Stark's article will be read with interest by our readers, who can see in it a soul struggling for light and liberty, the liberty wherewith Christ has made us free from the bondage of superstition and priestcraft.

A Work of Faith.

A subscriber writes from Worcester, Mass: "If I was prosperous in business I would very much enjoy sending you a five dollar bill occasionally for the good work or for your own needs, which must be great when you entertain so many poor wanderers from the Roman Church. You have the united prayers of my wife and myself, your name being often mentioned at the throne of grace for God's blessing upon you and the work you are doing. As this does not depend upon good or bad times in business, we are able to continue it, and we trust it may be of some avail to you in your work of faith and labor of love for the glory of God. J. C. B."

Tricky Archbishop Ireland.

The article by Rev. Dr. John Lee on "Religious Liberty in South America" is good reading. It is a clear, concise statement of facts, and all American Christians who earnestly wish to see religious liberty established all over the world are indebted to Dr. Lee and his brethren in the Methodist ministry in Chicago. What will be thought of the great politician, Archbishop Ireland, who did not even acknowledge the receipt of two letters sent to him? His brother politicians will say he is shrewd, and that other politician, Leo XIII., was also shrewd in refusing to answer the letters sent to him. Archbishop Ireland has been speaking recently at the gatherings of the Republican clans in various parts of the country, but unless the Republican party courts defeat at the next election, the less Ireland is in evidence the better. He is tricky, to say the least. If he succeeds in having Archbishop Keane, who is now in this country, appointed to the see of New Orleans, his cup will be full and running over with happiness. But a day of reckoning will come from the Germans who loathe the Irish bishops.

Trashy Roman Catholic Journals.

Cardinal Gibbons' official paper, the Baltimore *Catholic Mirror*, said in a recent issue:

A subscriber writes us for information concerning the New York *Independent*. It is a Presbyterian weekly which is trying to make believe that it is fair to Catholics and knows all about the Church.

Those Roman Catholic papers cannot tell the truth in little things or in matters of great moment. The *Independent* is not a Presbyterian paper, and it is more than fair to the Roman Catholic Church. It is one of our foremost religious and literary journals, its staff of editorial writers and contributors comprising the ablest men and women in all departments of thought and work in this country and England. The sneer of the Cardinal's paper is accounted for by the fact that the *Independent* has again and again denounced the *Catholic Mirror* for publishing advertisements and editorial puffs of distilleries, breweries and liquor saloons. Such advertisements pay well, and the Cardinal's paper needs the money. It is doubtful whether it could continue to exist without such advertisements, for it is the poorest and meanest kind of a paper in all respects of any of the Roman Catholic organs, and they are all wretched affairs from a literary point of view. An occasional issue of the New York *Freeman's Journal*, edited by Father Lambert of Ingersoll fame, might be accounted an exception. But speaking generally, all the Roman Catholic papers in the United States are worthless sheets.

Anarchy in Spain.

When the anarchist who assassinated Canovas, the Prime Minister of Spain, was executed last month he declined the services of the priests. "You have done nothing for me in life," he said, "and you can do nothing for me in death. Away with you!" All must deplore the work of the anarchists, who are wild beasts in human form. But it should be remembered that they are the product of a system of religion which represents Christianity as a repressive instead of an elevating influence in human life. If the anarchists had been brought under the influence of the Gospel of Christ they would know what liberty is. Now they do not know. The Roman Catholic Church does not allow its followers liberty to think for themselves. They must obey, not God, but the priests, who are sinful men like themselves. "My yoke is easy, and My burden is light," says the Saviour. The yoke of Rome is too heavy for thinking men to bear, and when they seek to obtain liberty they run into licence. Anarchy will continue to flourish in Roman Catholic countries until the power of the priests gives way to the power of Him who has all power and who uses it to make men children of God.

Spain Unrepentant.

Spain has learned nothing from the lessons of the past. It has never repented. The horrors of the Inquisition are coming home to her. The New York *Evangelist*, August 19, 1897, says:

The Spaniard never repents anything. His nature is too proud and haughty to permit him to acknowledge that he has ever been wrong. So, we fear that the Spanish people, or at least the Spanish government, has to go down into the valley of humiliation; and to find itself sinking lower and lower in its position among European powers. Spain has long been in the second class, as compared with France, England, Germany, Austria and Russia. If she goes on much further in her present course, sacrificing tens of thousands of soldiers in Cuba, and throwing millions of money into the sea, she will be in the end so exhausted that she will sink into the third or fourth rank among European States.

Rebellion Against Spain and the Church.

The rebellion in Cuba and in the Philippine Islands has brought Spain to the verge of ruin. Every true American wishes godspeed to the inhabitants of those countries who are fighting for liberty. The Governor-General of the Philippine Islands has recommended the expulsion of the monks as one of the means of pacifying that country, and the Cubans suggest the confiscation of church property as one of the conditions of peace in that country. The Roman Catholic press in the United States sides with Spain in her war against liberty. The "rebels" are "bad Catholics" who will not obey the priests and lay down their arms. The Roman Church disowns them while they are in revolt against the Spanish government. In Hoffman's Catholic Directory for this year, Bishop John Moore of St. Augustine, Florida, says in the report of his diocese, which shows a decrease in the Roman Catholic population:

"In estimating the Catholic population of the diocese I have heretofore counted the Cubans, because they call themselves Catholics in their own country, but as very few of them go near the church and many of them even allow their children to die without baptism, I now leave them out of the count."

Spain Ruled By Priests.

The degradation of Spain, once the proudest country in Europe, is the result of priestly rule. The history of the Spanish Inquisition is a record of the diabolical work of the priests. They are the same to-day if they had the power to do evil. The few Protestant

churches in Spain are barely tolerated by the government, and the bishops and priests are unceasing in their efforts to close them. They tell the people that the introduction of Protestantism has brought the curse of God upon the country, and they threaten the government with further disasters unless Protestantism is suppressed. The New York *Independent*, August 12, 1897, says:

For many years Pastor Fritz Fliedner, son of the famous Kaiserswerth reviver of the order of deaconesses, has been the leading missionary of Protestantism in Spain. Among his successful operations has been the establishment of a Protestant college in Madrid, costing $50,000, which is now under roof and rapidly approaching completion. This success has aroused the opposition of the clericals, and the bishops of Vitoria, Santander, Leon and Valencia, together with the archbishop of Burgos, have united in a strong appeal to the government demanding that this insult to the religion of the State be stopped, and that the noble sacrifices of the people for the preservation of the integrity of the State be rewarded by such protection to their religious rights. At latest reports the government has ignored this appeal.

CONVERTS FROM ROME.

Miss M. T. Elder of New Orleans, who has proved by statistics that 20,000,000 Roman Catholics have been "lost" to the Church of Rome in this country, will be pleased to learn that they have not all been "lost" to religion. Millions of them have found salvation in the various churches where the Gospel is preached in its purity and simplicity. The following letter shows how one pastor has succeeded in saving the "lost" Roman Catholics:

SOUTHPORT, INDIANA,
August 13, 1897.

Dear Sir:—It may be of interest to you to know that the Rev. C. H. Little, now of Connersville, Ind., told me recently that during his ministry he has received into the different churches of which he has been pastor between forty and fifty persons who had been baptized Roman Catholics, but had grown up indifferent to religion, in addition to twenty-five that came directly out of that Church. (REV.) A. R. MILES.

If one pastor has been so successful in this glorious work, how many millions must have been brought into the churches by the 70,000 Protestant pastors in the United States? Miss Elder is good at figures, and she can easily work out this question. Thank God, there are more Catholics leaving the Roman Church in this generation than in any period of history since the Reformation.

Old Catholics.

We have received a letter from the Rev. C. Basil of Walhain, Wis., who styles himself "Old Catholic Priest of America," in which he says that Archbishop Vilatte is always invited to the Old Catholic Congress held in Europe every two years, and that "exchange of altars is reciprocally allowed." He further says the Old Catholics have received their "orders" from Christ, "but not from a so-called infallible Pope who claims to be the only source of all dignity in the Church." By "Catholics" he says he does not mean "those who kneel before the 'god of the Vatican,' and he concludes with this sentence: "The Roman Church is not Catholic—she is schismatic, heretical and idolatrous. And certainly she can have no claim to the orthodoxy of Christ and His holy Gospel."

We are very glad to learn that the Old Catholics denounce the Pope as a schismatic, heretic and idolater. They are in accord with all sturdy Protestants in that respect, and if they preach the Gospel of the grace of God and salvation by the Sacrifice of Calvary, we wish them godspeed.

EXPERIENCES OF A CATHOLIC PRIEST AT NORTHFIELD.

BY REV. E. D. STARK.

IMPRESSIONS and experiences from either the material world around us or the immaterial sphere within and above us are greatly dependent in the correctness of their outline and the truth of their coloring upon the medium through which they are received. Let the sky be clear or cloudy, the atmosphere pure or hazy, the soul joyous or gloomy, and how different will the same landscape appear to you according to the various conditions and dispositions mentioned.

Wishing to lay before the readers of THE CONVERTED CATHOLIC some experiences gained by me during my stay last August at the annual Conference for Bible Study at Northfield, Mass., it will be expedient to familiarize them with the state of my soul and its attitude towards the Christian religion at the time being. In matters spiritual and religious the soul is, or ought to be, the exclusive medium of transmitted ideas and facts. Consequently such as is the soul, such will be the character of its conception and reproduction. It is my duty, then, to tell you in what relation to God and religion I found myself when accepting the invitation of the esteemed Editor of this Magazine to spend a fortnight with him as his guest at Northfield.

To convey what is necessary in a few words I may refer you to St. John i. 34–45. Up to the day Father O'Connor's call reached me I had had many forerunners of the Christ in my soul who said, "Behold the Lamb of God!" But never during all my efforts of many years to follow Jesus and to ascertain His dwelling place had I heard so distinctly that divine voice, which had encouraged Andrew and the other disciples, saying, "Come and see!" And I obeyed!

All who formerly spoke to me of Jesus Christ as the Lamb of God were not unlike the prophets foretold in the Gospel who are misleading mankind, maintaining, "Here is Christ, and there is Christ."

"Here is Christ," they would say, "in the government of the Church." And great theologians and philosophers in the Roman Church like Bossuet and Lacordaire have tried to substantiate the assertion by examining the providential course of ages. But without referring to the scandals of past centuries as exhibited in the series of the so-called "Vicars of Christ," without mentioning the secularism of the episcopate and the corruption of monasticism during the Middle Ages, a book describing facts like the "Tramp Priest" by Father O'Brien, now appearing in THE CONVERTED CATHOLIC, and a pamphlet unveiling the intrigues of church dignitaries in our country, as the one published some years ago by the learned German priest, Rev. P. M. Abbelen, are sufficient evidence that Christ can have absolutely nothing to do with what is styled the Church government of Rome.

"And there is Christ," they would say, "really present within our sanctuaries under the species of bread and wine." But who can convince anybody that the living Son of God, who would not even interfere in a matter of inheritance between brother and brother, could subject himself to become the very object of traffic for the benefit of those who enjoy the superhuman power (conferred by Himself) to make Him the magic centre of either a five dollar or twenty-five dollar show according to the means of the ticket purchaser! Who can believe Him to be present in the tabernacle of those churches where Sunday after Sunday the first and last words are "money, money," without His leaving

the silence of His retirement to drive from His temple, as in the days of old, venders and buyers !

"Here is Christ," they would say, "in His saints, in His perfect followers." Strange that this declaration is always made after His saints have departed from this life hundreds of years, and no living witness can testify to their having been men like us. The living saint, however, is less important in their estimation to evince the presence of Christ in His Church than the dead one. The dead one can no more protest against the earthly dwelling of his soul being made, for filthy lucre, the conductor of divine power; as, for instance, that bone of St. Anne's in New York City. The living follower of Christ would have been conscious of his Master's word, "Freely ye have received, freely give," and would have refused any dime museum remuneration and notoriety.

But some of my former acquaintances and brother priests will object and say: You are unjust; you are well aware that we in our Church have a good many today who have complied with the advice of our Saviour (Matt. xix. 21): "If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Would you deny that Christ is there in our religious communities where every member has become a poor one for Christ's sake, in the sense of the passage quoted ? Most emphatically I do, because it is a fact that, whatever may have been the intention of this or that individual, like St. Francis or St. Dominic, they have never been able to realize their ideal. Read the "Life of St. Francis" by Paul Sabatier (Scribner Sons, 1894), and you will agree with me that twenty-five years after the founding of the Franciscan Order they had completely fallen way from the rule and testament given to them by their spiritual father. They and all the other religious communities following their example, *constituted themselves the "pauperes Christi,"* the poor of Christ, being entitled by the Church on account of that very privilege *to accept the riches* of those who desired to follow Christ by entering their ranks. A most evangelical transaction indeed ! Thus the religious orders, no matter what their name, have by a truly sophistical scheme perverted one of the deepest designs of divine economics, and have become rich corporations that are not ashamed to receive the last dollar of a poor servant, while they enjoy a home and a table of which the wealthy class in our cities can be righteously jealous. Then go and ask for their charity, and I am certain that in 90 out of 100 cases they will excuse their unwillingness to observe the law of charity by the obligations imposed upon them by the vow of poverty ! If this statement seems exaggerated, kindly ask the superior of any community to allow you an insight into the business transactions of his convent before you judge me for asserting that Christ, according to my knowledge, is not among them.

If I should be asked the question: Being unable to discern the presence of Christ in either the hierarchical, sacramental or ascetical orders of the Roman Catholic Church, of which you then were a member, did you entirely lose sight of Christ and the plan of the reciprocal and supernatural incorporation of His personality into mankind, and vice versa, as outlined in the Gospel of St. John and the Epistles of St. Paul? I answer, No, I did not, because Christ dwelt in hearts around me by faith, who being rooted and grounded in love were able to comprehend the breadth and length and height, and to know the love of Christ. . . . to be filled with the fullness of God. (Eph. iii. 17.) "And unto Him that is able to do ex-

ceeding abundantly above all that we are or think....be all glory" (Eph. iii. 20), for my having met with many hearts that in spite of hierarchical, sacramental and ascetical institutions had been justified by faith (Rom. iii. 25), and lived the life of the just by faith (Gal. iii. 11).

One of the greatest mistakes among some Protestants seems to me their practically establishing what they consider the most horrid principle of Roman Catholic theories—no salvation outside the Church. I believe that God has not leased truth or grace to either Jew or Gentile. It is a free gift to all of us who are called into the mystical union with Christ. The story "Saved by Grace" will be told some day not only by Protestants, but by many that have come from the East and the West to sit down with Abraham, Isaac and Jacob in the kingdom of heaven, without glorying in any other name than the name of Jesus.

Each and everyone of the distinguished writers for this magazine who formerly belonged to the priesthood of Rome will bear me out, I am sure, when asserting that many of the people within the Roman Cathclic Church will be saved by their living faith in the redeeming power of the blood of Christ in spite of and without sacramental juggling. And theoretically the theologians of the Roman Church admit the same, because their doctrine that the sacraments confer the grace which they signify to those not placing an obstacle in the way of grace means nothing less. The negative clause, "Not placing any obstacle in the way of grace," is positively explained (cf. Hurter, Compend 3, No. 263) by them that one must have faith, hope and desire to obtain the grace of God, repentance of sin committed, and the will to observe the law of God in the future—dispositions, which in their combination, as hundreds of Scripture passages teach, assure to our soul justification without future recourse to an intermediary, distributing power of grace, as assumed by the priesthood of Rome in their sacramental system.

After this explanation the reader can easily anticipate what constitutes the residue of my experience within the Roman fold. It crystalizes into the one axiom—"Whosoever believeth in Him shall not perish, but have eternal life" (John iii. 16). I wish to add, in order to avoid unnecessary controversy, that this justifying and saving belief is not the dead historical belief in the life and death of the Son of God, but that faith in the redeeming power of His passion quickened and tested by the love which hath and keepeth His commandments.

When resting last year from active service in the Roman Catholic Church I was happily saved from the alternative to either accept the Roman system in its entirety or to surrender to the intellectual and moral impossibilities of either Deism or Atheism, which has been the fate of many of my former confreres, who excuse their final step into the rationalistic or materialistic camp with the characteristic words of Archbishop Gross to Father Watry (see THE CONVERTED CATHOLIC, April, 1897, p. 114)—"If the Catholic Church is not true Christianity, then there is none." No, my dear bishop, there is true Christianity outside of the Roman Catholic Church wherever living faith in the saving power of Christ's passion has quickened a soul into the new and supernatural life, which finally abounds into life eternal, and which proceeds from the unity of the redeemed soul with the very life of Christ himself. This has been my experience as a priest and before I became one. To enter into the details of the latter statement I will have to speak of my early education in a future article.

[TO BE CONDINUED.]

CHRIST'S MISSION WORK.

It is only a question of time when the debt of $7,000 on Christ's Mission building shall be paid. This we believe. So much has been done that we have faith in God and in His people who have co-operated in the work these years past, that the amount of the debt will soon be paid. It is said on every side that the financial condition of the country under President McKinley's administration is improving and that times will soon be better. Such being the case we confidently look forward to the extinction of the debt on the Mission in the near future. Meantime we continue to labor as zealously as if there had been no "hard times," and the Lord our God is wonderfully blessing the work. Every day we have evidence of the good results of the work of the Mission. Letters from priests who occupy prominent positions in the Roman Church come to us. They seek a better way of life, and we bid them be of good courage, for they who seek the Lord shall find Him, and Christ's Mission is open to aid, encourage, protect and comfort them in the journey from darkness to light, from error and superstition to the truth as it is in Jesus. And the people of the Roman Catholic Church are hearing and heeding the words of the Lord, "Come unto Me, and I will give you rest." There is neither rest nor peace for the soul that seeks the truth of God in the doctrines, commandments, ceremonies and sacraments of the Church of Rome. There is a false security in the promises of priests to forgive sins and make people children of God. Come to Jesus, believe in Him, trust in Him, He alone has the power! should be the cry to all who are thus deceived.

This is what Christ's Mission is doing, and many priests and people are heeding the cry. The priests who hear about the work and read THE CONVERTED CATHOLIC are attracted by the good news that a man who had been one of them sympathizes with them in their desire for assurance of salvation that will bring them peace. Their hearts are troubled, their minds are disturbed when they think of their vain efforts to obtain union with God by the fulfillment of their duties in going through forms and ceremonies in the routine of the priestly life. There are men of coarse natures in the priesthood who are given over to materialism and who are content with worldly success and the gratification of their passions, as there are ambitious prelates like Gibbons, Ireland, Corrigan and others who, like politicians, seek to dazzle and shine in high places. But there are also many spiritually minded men in the priesthood who honestly and sincerely desire to give glory to God and do good to their fellow-men. Those men if converted to Christ and united with Him in full assurance of salvation would be co-workers with Him in the redemption of mankind, and their labor would not be in vain, as it is now. The Roman Catholic people are not lifted up or benefited spiritually or materially by the ministry of the priests, and the priests themselves are not happy in the perfunctory discharge of their duties as masters of ceremonies and forms. It is such men that Christ's Mission invites to come out of Rome, and helps them when they come. "Come out of her My people, that ye be not partakers of her sins."

The visits of priests to the Mission and the letters we receive from them from all parts of the country clearly indicate the trend of thought among them. They desire to get away from all the empty forms that can never touch the soul, and they want something to satisfy the mind and heart. This they can find in Christ's Mission.

From Waif to Governor.

The East side of New York and the slums of all our large cities are crowded with the children of Roman Catholic parents. Those children grow up to fill the ranks of vice and crime. The Church of Rome can do nothing for them. There is not power enough in all its machinery to save a fly. The Church of Christ, that is, the individuals composing the body of Christ—the believers who follow Him and serve Him—can lift up and renew by the power that is in Him who possesses all power in heaven and on earth, every human being that comes to Him with believing mind and loving heart.

What becomes of some of those Roman Catholic waifs when they come under the influence of the Gospel of Christ is exemplified in the case of the Rev. John G. Brady, a Presbyterian minister in Alaska, who has been appointed Governor of that Territory by President McKinley, and whose romantic history was recently told in the New York *Sun* as follows:

"John Green Brady, of Indiana, who has been appointed Governor of Alaska, has had an interesting and romantic career. To the best of his knowledge he is a native of New York City. He never knew his parents nor the name they gave him, if any. He grew up a veritable street arab in the utmost poverty. In 1860 he was sent to Indiana with a carload of waifs as miserable as himself.

"The car reached Tipton, a county seat thirty miles North of Indianapolis, and a number of the youngsters were committed to the care of residents. Judge John Green, a prominent citizen of the place, called for the ugliest, raggedest and most friendless in the lot. Jack, as he was afterwards known, was promptly presented; and at first the Judge, appalled at so much misery in bulk, was inclined to go back on his demand, but finally took the lad home to Mrs. Green. She was out of patience with her husband for his action, but the absolute destitution of the boy appealed to her, and she got down to the real boy by a process of thorough cleaning. After the examination she thought she might learn to like him, and Jack's new life began.

"He appreciated his home and the kindness of his benefactors, and diligently applied himself to study, proving himself capable and efficient. A course at the public schools was followed by a year at Waveland Academy, a well-known preparatory institution, and that by four years at Harvard. He had determined to be a preacher, and after he had been graduated at Cambridge he was sent by Judge Green to England to pursue his theological studies. Returning to Tipton in 1876, the next year he went to Alaska as a missionary under the auspices of the Presbyterian Church, and he has since remained there. His interest in the field was not confined to his missionary labors, and in 1881 he visited the States, displaying specimens of its gold and silver ores, and telling marvelous stories of its natural resources. As a result of his talks there was a large increase of the population of the Territory, capitalists and prospectors being attracted by his enthusiastic descriptions. Mr. Brady contributed largely to the reports of the census of 1890 respecting Alaska, and in the Harrison administration served as commissioner of the Territory."

Mission work in New York and in all our great cities deals largely with the Roman Catholic element of the population. Daily we meet with cases of conversion as remarkable, though not so conspicuous, as that of the waif who has become Governor. There is power in the Gospel of Christ to transform every human being who comes under its influence.

FRENCH PRIESTS CRY FOR REFORM.

A REMARKABLE MOVEMENT WITHIN THE ROMAN CHURCH.

FRENCH papers, religious and secular, Protestant and Catholic, have recently given much attention to a remarkable movement among the priests of France who, like so many here, are under the yoke of Rome. The leader in this movement is ths Abbe Bourrier, a learned and pious priest of Sevres. Some months ago he published a manifesto in which he declared that many of the Roman dogmas were contrary to the Scriptures, and that much corruption existed in the Church. Many priests were in accord with him and they frequently met for conference, study and prayer. The bishops became alarmed, and one of their chief organs *La Verite*, said: "Many priests are animated by this spirit. They aim at organizing a strong party within the bosom of the Church, relying upon the democratic ideas which are so prevalent, and by their zeal courting popular favor.

"The danger, in our opinion, is much greater than appears on the surface. There is undoubtedly among those priests great zeal and an apostolic spirit which cannot be satisfied with the discharge of the routine duties of the priesthood. We must confess there are just causes of complaint and many abuses that cannot be concealed which singularly favor this movement for a return to primitive Christianity. The doctrine of the pure Gospel, which has been preached at certain periods in the history of the Church, has always seduced and led astray a certain number of souls, some sincere and others ambitious. This doctrine is more dangerous in our times than it has ever been, for, on the one hand, it meets with the spirit of liberalism and independence that accounts all religions equal and questions all authority; and on the other, it coincides with that democratic effervescence which many take for true evangelical zeal."

This note of warning (which we may say in passing, is one of the most remarkable confessions ever made by a Roman Catholic journal) induced prompt action on the part of the bishops. One of the most distinguished priests of the diocese of Soissons, who had advocated the preaching of the pure Gospel and had followed its precepts, was requested by his bishop to appear before the diocesan council and render an explanation. This the priest, whose name is Philippot, was only too happy to do. But before the day of meeting arrived, the bishop, fearing that more of his priests would be infected by the new doctrine if expounded before the clerical assembly, demanded that Father Philippot should retract his errors or be excommunicated and deprived of his parish.

As the priest could not obtain a hearing before the bishop and his council, he wrote the following declaration of principles and profession of faith, which he read to his congregation and sent to the bishop and priests of the diocese:

THE ABBE PHILIPPOT'S PROFESSION OF FAITH.

Being accused and brought before a kind of tribunal of the Inquisition for having expounded to my brother priests the pure gospel principles which I preach to my parishioners, I was invited by my lord bishop of Soissons to confess my faith before the ecclesiastical conference of Vervins. To-day, after having given me his word, his lordship retracts it; I am therefore obliged to carry the debate before the tribunal of public conscience.

When the martyrs of the early centuries were interrogated as to their faith before the judges, they answered: *Christianus sum*, I am a Christian. Following their example, I am going to make my profession of faith in this single declaration: "I am a Christian."

I am a Christian because I am united to Jesus Christ by faith, and in Him and by Him I have the pardon of my sins and immediate communion with the heavenly Father. I am a Christian, because the teachings of Jesus Christ are the law of my intelligence; because the morality of Jesus Christ is the ideal of my life, because I can conceive of no religion more perfect than that of Jesus Christ. I put the Gospel of Jesus Christ above every human word, and I judge everything by the Gospel. In religious matters, human doctrines and institutions are praiseworthy if they exhale the spirit of the Gospel; they are bad if they contradict the Gospel; they are indifferent if they are simply side by side with the Gospel. I believe in a divine revelation, which I briefly sum up as follows: Jesus Christ foretold in the Old Testament; Jesus Christ in His earthly life preaching the good tidings of salvation to men; Jesus Christ in His glorified life communicating His Spirit to men of good will.

I believe in an eternal salvation, the conditions of which have been irrevocably fixed by the Gospel in such wise that no human authority can add anything to them nor take anything away from them. The conditions of salvation are reducible to this single one, faith in Jesus Christ; but this faith is not a simple intellectual belief; it is an unrestricted trust, a total abandonment of the soul to the direction of Jesus. We experience this confidence and this abandonment when the revelation manifested in Jesus reproduces itself in us, when we know that, notwithstanding our sins which have been washed away by the blood of Jesus, God is our Father, that we have become his children, the brothers of Jesus Christ, and co-heirs with Him for life eternal. This perception of filial union with God through Jesus Christ is the very essence of Christianity.

While believing in the Father and the Son, I also believe in the Holy Spirit, sent by the Father and the Son. Following the beautiful expression of Tertullian, it is the Holy Spirit who is the Vicar of Jesus Christ; it is by the Holy Spirit that God reveals Himself to us; it is by the Holy Spirit that the Words of Jesus make our hearts leap for joy; it is the Holy Spirit who makes us cry to God, "Abba, Father!" and who beareth witness that we are the children of God. This interior witnessing of the Spirit is the immovable foundation of my Christian faith, and of my priestly and apostolic vocation.

I believe in the Word of God contained in the canonical scriptures of the Old and New Testaments. The books of the Bible did not fall from heaven; they were not dictated syllabically to their authors; the Holy Spirit communicated the thought and will of God to the souls of the patriarchs and prophets, to the souls of Christ and the Apostles, and to the soul of every divinely inspired man.

I believe in one, holy, catholic and apostolic church. That church is the Kingdom of God preached by Christ in Judea and Galilee. The church is one because she has for her sole head Jesus Christ; she is holy because the divine power of the Gospel purifies and sanctifies her; she is catholic, that is to say, universal, because she embraces in her bosom all those who, in all times, and in all places, make open profession of Christianity; she is apostolic, because she was propagated by the Apostles, who were authentic witnesses of the teachings of Jesus. The Roman Church is

not the universal church, she is only a part thereof. The Apostles and first missionaries established independent churches, united only by charity and a common faith in Jesus. Later on the churches grouped themselves together under the authority of the bishop of Rome. The papacy is therefore of human institution, and so to-day, as in the beginning, all the churches are equal in the sight of the Gospel. A man will be saved in any church if his life is in harmony with the teachings of Jesus; a man not Christ-like may be damned in any church. To refuse the name of Christians to two hundred and fifty millions of human beings who believe in Jesus Christ is blasphemy; to doubt the eternal salvation of Christians who practice the Gospel is to deny the Gospel.

I believe in the infallibility of the Divine Word contained in the Holy Scriptures. But side by side with the truths revealed in the teachings of the church as also in those of tradition and Scripture, prejudice, ignorance, and passion, have contributed to introduce human errors. God alone is infallible; infallibility is an attribute which God cannot communicate to a creature. The prophets, all inspired as they were, were themselves mistaken when describing beforehand the Messiah; they perceived Him under the aspect of a temporal king. The Apostles were also equally mistaken when preaching the resurrection of the dead and the last judgment; they affirmed that their contemporaries would see the last days of the world. Why should the Pope be more infallible than the prophets, more infallible than the Apostles? I believe in the necessity within the church of a doctrinal authority, that is to say, an official teaching. But this teaching cannot be imposed upon the mind. Truth is not imposed but proposed. The humblest workingman has a right to ask for spiritual instruction. The pastor who teaches under orders, without having examined the truth of the doctrine, would be as despicable as the druggist who should sell remedies and poisons without discrimination. I therefore claim the right to think differently from my superiors, because it is my inalienable duty to search after truth.

In so doing, I keep as far as possible from heresy. The heretic is he who puts the word of man above the Word of God: the "heterodox," on the contrary, puts the Word of God above that of man. As to the orthodox (Romans) they are divided into two classes: The simpletons who imagine that God has given blank checks to the church and has signed in advance all that the Pope likes to teach, and the subtle ones who know exactly to what they are bound, who publicly subscribe to all the dogmatic formulae, but who in secret understand them otherwise than the church does. I have studied religious questions too deeply to remain a simpleton, and my conscience forbids me to cross over into the camp of the subtle ones.

I believe, that notwithstanding my convictions, and even by reason of my convictions, I am able to be a good servant of the Catholic Church, and of the diocese of Soissons, in sincere piety, in an ardent desire to put souls under the yoke of Jesus Christ, in evangelical poverty and charity, and in apostolic liberty.

The historic studies of the nineteenth century have carried us back to our origin; if the Gospel of the first century should become that of the nineteenth, the churches would embrace each other in the peace and charity of Christ; the four hundred and fifty million Christians who carry the world on their shoulders would align themselves to catch within the Gospel-net the thousand millions of unbelievers who live out of Christ; the

world would then be saved, and it cannot be saved, except by the Gospel. As for me, I am as incapable of keeping a hypocritical silence as I am of lying. In every situation, whether honored or humiliated where it shall please Divine Providence to place me, I am resolved to preach the Gospel following my conscience. Woe to me, if I preach not the Gospel.

A. PHILIPPOT,
Parish Priest of Plomion,
Department of Arine.

June 16, 1897.

LETTER TO THE BISHOP.

The following personal letter to the bishop was sent with the profession of faith:

PLOMION, JUNE 16, 1897.

MONSEIGNEUR:

I have the honor to forward you the profession of faith which I was to have read before my brother priests next Tuesday. As you have now forbidden me to speak at Vervins, I have felt it my duty to speak to the entire diocese. Do not be astonished to receive my profession of faith printed. To-day, as in the times of St. Paul, the Word of God is not bound. Do not see in this document the struggle of a subject in revolt against his superior. My puny person is nothing, and the debate goes infinitely beyond us. In it there is the conflict between the Gospel and the modern doctors of the law, who, after having stolen the key of the sanctuary of divine knowledge, refuse to enter in themselves, and refuse to let others enter. (Luke xi. 52.)

If you believe in the Gospel, you will bless me; if you do not believe in it, you will condemn me.

Receive, Monseigneur, the expression of my profound respect.

A. PHILIPPOT.

Two days later the Abbe Philippot was excommunicated. The bishop wrote: "By the fact of your profession of faith, clearly heretical, and publicly printed, which I received this morning, you have incurred the greater excommunication, *latae sententiae*, specially reserved to the Sovereign Pontiff. I declare, therefore, that in consequence you can no longer exercise any priestly power."

Having obeyed his conscience, Father Philippot wrote thus to a friend: "At this moment when I find myself outside of every church, I feel myself more a Christian and a Catholic than ever, more than ever in communion with all the souls who live the life of the Gospel under the guidance of the Holy Spirit."

Thus in holy communion with all Christians who have been banned by the tribunals of the Roman Church, he appeals to the supreme court of Christ. "*Ad tribunal tuum, Domine Jesu, appello.*" We expect blessed results from this movement among the priests of France, whom we commend to the earnest prayers of all American Christians.

KIND WORDS.

From the *Free Methodist*, Chicago, Ill., August 28, 1897:

One of the ablest exponents of the character, claims and designs of the Roman Catholic Church is THE CONVERTED CATHOLIC, edited and published by Rev. James A. O'Connor, 142 West 21st street, New York. Its statements are reliable; its opinions on this subject may be considered authoritative. Christ's Mission has been established and is maintained as a home for this anti-Romanist movement by Dr. O'Connor. The property—a large four story building—was half paid for when purchased in 1891. Since then payments have been made reducing the debt to $7,000. The property is held by a Board of Trustees. Rev Mr. O'Connor is secretary and pastor of the Mission.

A good list of anti-Catholic books is advertised in THE CONVERTED CATHOLIC. The subscription to the Magazine is $1.00 per year.

Letter From St. Louis.

Our distinguished friend, the Rev. Dr. Robert P. Farris, writes from St. Louis under date July 23, as follows:

I rejoice with you in the independence which is perceptibly growing among the laity and inferior clergy of the Romish Church. The squabbles among the bishops are simply a fight of Kilkenny cats, and bodes nothing to encourage American Protestants, except on the principle that "when thieves fall out, honest men may get their due." Indeed, the liberal prelates, Ireland and others, are to be watched and dreaded more than the stubborn "conservatives," like Schroeder, Corrigan, etc., for the former are by no means Americanized, as they would have us believe, but are cunningly working out a policy to entrap our people more rapidly and fixedly. But what is really cheering is the fact that priests and even private members are daring to assert and maintain their rights in opposition to their bishops.

Possibly, in the multiplicity of your engagements you may not have seen what is going on hereabout. For example: The present archbishop in St. Louis, Kain, who was foisted upon the Catholics here as the successor of the late venerable and respected Kenrick, is resorting to measures by which he thinks to hold his people more closely under the ecclesiastical thumb. One of his orders is that mixed marriages must not be celebrated in a church or in a private house, but in the parlor of the parish priest. Transgression of this order, by a marriage in the residence of either party, subjects the couple and all present to excommunication. In the face of this, and after vain appeals to Kain to suspend the order, two mixed couples were married by Protestant ministers at the house of the brides.

Another case is still more remarkable: A Catholic couple desired to be married. The man had been divorced from a former wife. As divorce is an insuperable impediment to marriage in that Church the application of this couple was referred to what Kain called the "Matrimonial Court" (composed of three or four priests). This court held that if the first wife was a baptized woman, the marriage was ecclesiastically legal and could not be sundered by divorce; if she had not been baptized, then the marriage was not valid, and the couple had been living in mere concubinage, so that the man was at liberty to marry another woman. This decision was sent up to a higher court for its judgment. But the couple, impatient at these "red tape" proceedings, cut the matter short by getting married by a justice of the peace, the bride's brother and sister accompanying them and witnessing the ceremony. Of course, the principals and witnesses are all excommunicated.

Just now one of the Irish parishes in this city is passing through intense excitement because of the purpose of Archbishop Kain to remove their priest. A little while ago Kain assigned the priest to that parish, but now demands his resignation. The priest refuses to resign, and insists on a trial in regard to to Kain's charges. The congregation is up in arms; has had several enthusiastic meetings pledging moral and pecuniary support to their priest in resistance to the arbitrary archbishop, and appointing a committee to wait on Kain and protest against the removal of their pastor. This committee used great plainness of speech in their interviews with the lordly prelate. He charged that their priest is a very unfit man for their spiritual guide, a falsifier, a deadbeat, etc. One of the committee retorted: "If he is such a bad man, why did you place him over our church?" And this spokesman, a venerable Irishman, went on to say: "If it were not for the

contributions of cobblers, and saloon-keepers, and poor people you and your favorite priests would not be living in such luxury." Think of an Irishman telling the truth so boldly to an archbishop! Verily, the world moves. The end of this conflict is not yet, but the congregation is hopeful of compelling Kain to back down.

Then, too, out in Nebraska, where Bishop Bonacum has been ruling his priests with an iron hand, two of them, Murphy and Fitzgerald (good Irish names, you observe), have withstood him heroically and successfully. They have defeated him in several civil suits, and at last have triumphed over him before the ecclesiastical authorities. Since the decision of the case before the Church court Bonacum has used the secular press to attack the Rev. Mr. Baart, who presided at the court and rendered the decision. Mr. Baart replies through the *Omaha Bee* of July 16, and says: "Life is too short to show up all the falsehoods of Bishop Bonacum. I consider the bishop is so lost to truth that he is irresponsible. The bishop was shown guilty of forgery during the case, and of deliberate lying." And after proving the bishop's lies and fraud, he says: "I have more facts on Bishop Bonacum, but these will suffice just now to show that absolutely no reliance can be placed on what he says. If the Church can stand Bishop Bonacum, surely I can." What! a priest publicly branding a bishop a liar, an habitual liar, and a forger of documents! Surely "the world do move," and every American must rejoice at these evidences of the resolve of priests and laymen to resist the tyranny of their bishops. As a priest of my acquaintance expressed it recently: "The ecclesiastical despotism fiercely exercised by the American bishops for one hundred years is now overthrown and will never again be tolerated by the Church."

With the highest personal regard and warmest sympathy in your work,

Faithfully, your brother,

ROBERT P. FARRIS.

RECESSIONAL.

BY RUDYARD KIPLING.

The Diamond Jubilee of Queen Victoria was the occasion of many poetical effusions which possessed various degrees of merit. The best was the production of the novelist Rudyard Kipling. His verses are as follows:

God of our fathers, known of old—
Lord of our far flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our natives melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of hosts, be with us yet—
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

Amen!

Bound Volume of The Converted Catholic for 1896.

The bound volume of THE CONVERTED CATHOLIC for last year is now ready. It will be most useful for the home library and Sunday school. It is handsomely bound in cloth and paper covers. The price is $1.50 for cloth cover, and $1.25 in paper.

STRAIGHT TO HEAVEN.

BY MARY MONNET, NEW ORLEANS, LA.

[A true story translated from the French.]

"MOTHER," said a dying girl, "it is hard to die and leave this life."

"Yes, my dear, and I would gladly give my life for yours, but you have seen the priest and you have confessed, and received absolution, and you need not fear."

"'Tis true," said the dying girl, "I confessed all the sins I could think of, and the priest gave me absolution. But with all that, I shall soon be in purgatory, and you know, dear mother, that you are so very, very poor that you cannot have masses said for my soul."

The unhappy mother felt the truth of her words and said:

"Yes, my dear child, I am very poor, but I'll work day and night and earn money to get your soul out of purgatory. Do you think your poor mother could rest until she knew you were delivered from purgatorial pains?"

"Dear mother, I so often think of my cousin Catharine. She was so happy before she died, and she never confessed to a priest nor received absolution, and she did not believe in purgatory, yet believed she was going straight to heaven."

"Catharine was a heretic, my child; she was not of the true Church. It is better for you to be troubled than to die in error like her."

"I often think of the beautiful words she said when she was dying; they were like this, mother: 'When I walk through the Valley of the Shadow of Death I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.' Tell me, mother dear, what did she mean? I have no rod or staff, and, oh! I have nothing that comforts me, and I can only think of the flames that await me in purgatory."

"My dear child, don't think about it, disease is weakening your spirit, leave all that to the priest; try and rest, and don't think of your cousin Catharine any more.'

"I will try for your sake, dear mother, not to think about it, but I can't help thinking how much better it would be if we could go straight to heaven when we die, and not go to purgatory at all."

"People like us do not go straight to heaven. We must follow the way the priest has taught us."

"But. dear mother, that way is so difficult, and it frightens me to think that suppose I was there and they could not get me out—"

"Hush, my child, for if the priest heard all you say he surely would ask for so many masses that I could never get money enough to have them all said. But here comes your brother; he will talk to you while I go to my work."

The brother had come some distance to see the dear sister he so much loved. He perceived there was no hope, and sitting beside her he said:

"Dear sister, what were mother and you saying about cousin Catharine?"

"Dear brother, I was saying how glad I would be if I were as happy as she was. She had not confessed to the priest or received absolution; she said it was not necessary, and that she had no fear."

"Dear sister, it was because she loved God and believed on the Lord Jesus Christ; she had no reason to fear; Jesus himself spoke to her soul and comforted her by the assurance of His love and the forgiveness of all her sins. What need had she of a priest to assure her of all this?"

"What, brother! are you also a heretic?"

"Dear sister, do not alarm yourself. I do not deny the truth. I have read the Word of God for myself, and I found it so full of love for poor sinners that it

has become more precious to me than all the world."

"Have you then a Bible? How did you procure it? Did you ask the priest for it? Does he know that you have it?"

"No, no! I assure you I did not ask him for it. I met a Bible reader, and I thought I would like a Bible for myself, and I asked for one, and the good man gave it to me, and I read it and saw how sinners could be saved. I have found pardon and I am happy."

"Oh! my dear brother, why did you not come sooner to tell me this. But tell me, brother, quick, is there anything in the Bible about purgatory?"

"I have searched from beginning to end of the Book and I could not find one single word about purgatory; the priest knows it is not there, and that is the reason he will not let us read it. I assure you, dear sister, there is but one thing that will make you as happy as Catherine."

"What is it, my dear brother. I would give all the world to be sure that my sins are forgiven."

"This is it," said the brother, as he drew from his pocket the Bible which had been the means of bringing salvation to his soul; and he read John iii. 16:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

And again he read 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners," and (xi. 5), "For there is one God, and one Mediator between God and man—the man Christ Jesus."

He also read: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

"The blood of Jesus Christ cleanseth us from all sin."

"Who His own self bare our sins in His body on the tree."

"Those are beautiful words," said the dying girl, "but how can I know they are for me, dear brother?"

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

"My dearest, you do not believe I would deceive you?"

"Oh! no, brother, you always were kind to me."

"Then will you not have confidence in Jesus, who died for you? Listen to what He says to all who, like you, are burdened with their sins and need pardon."

Matt. xi. 28: "Come unto Me all ye that labor, and are heavy laden, and I will give you rest."

John vi. 37: "Him that cometh unto Me, I will in no wise cast out."

"Could you think for one moment, dear sister, that Jesus would have suffered half of the chastisement and leave us to suffer the other half? That is the teaching of the priest, but not of the Word of God. When poor Magdalene came to Jesus (Luke viii.), knowing that her tears and repentance came from the faith she had in Him, He said unto her, Thy sins are forgiven thee, and when Christ from the cross forgave the dying thief, He said to him: 'To-day shalt thou be with Me in paradise.' Now the priest might have thought that purgatory was good enough for such a man. Jesus treats him as a friend. The blood of Christ is what justifies the sinner. He who rests on His sacrifice is forever in surety. Romans viii. 1: 'There is therefore now no condemnation to them that are in Christ Jesus;' they become children of God, heirs of eternal life. (2 Cor. v. 8): 'We are confident, I say, and willing, rather to be absent from the body and to be present with the Lord.' Death to those who believe in Jesus has no terror. Oh! my dear sister, look to Jesus, the Lamb

of God that taketh away the sins of the world. When you leave this world you will go straight to Him. Sin and sorrow shall never trouble you any more, for it is written in Revelation vii. 17: 'The Lamb which is in the midst of the throne shall feed them, and lead them unto living waters, and God shall wipe away their tears.'"

The brother ceased speaking. Blessed and happy were the moments spent near the dying sister, who but a few moments before was the victim of ignorance and superstition. But, blessed be God, who is the Resurrection and the Life, who has the keys of hell and death, the Holy Spirit penetrated into the soul of the dying girl, the darkness had disappeared, and a ray of pure Gospel light helped her to see by faith Christ the Lamb of God that died to save her. Anxiety and despair had disappeared from those features already marked for death, and were replaced by the confidence and joy that illuminated them.

"Oh! dearest brother, now I understand it all. Cousin Catherine could well be happy when she died. I too am happy now; Jesus has forgiven my sins and given me peace and joy. Glory to His holy name! He has paid all my debt. Our dear mother wont have to wear herself out working to get money for masses to save my soul. I am saved."

And in that blessed assurance, after a few days of suffering, she left this world to be forever with the Lord, leaving a new testimony to the power of God's Word and His boundless grace.

Dear reader, you who possess the Bible, you who have knowledge of the truth which that dying girl had not, have you received the pardon of your sins? Are you ready to meet death? Are you certain that were death to call you this moment you would go to Jesus in heaven? And if some readers are in the same ignorance as that dying girl, in fear of the torments that are presented to them for purifying their souls, let them take God's Word and read it, read it as the girl's brother did. God gave His Word for all. You will find but two places for the soul—the one eternal happiness in heaven with Jesus; the other, eternal damnation in hell, away from God. Faith in the Lord Jesus, who died for our sins and arose for our justification, this will open heaven for us. Purgatory is the invention of men. Go to Christ and your sins will be forever washed away. Glory to His Name!

[The translator of this admirable tract is a converted Catholic who is filled with zeal and works, and prays for the conversion of her former friends.]

Ferrando Speaks for Himself.

WE have given too much space to the infamous falsehood of the New York *Catholic News*, of which the would-be German politician, Herman Ridder, is proprietor, concerning Father Ferrando, the Spanish priest who came to Christ's Mission from South America in May, 1895, and who continued a member of the Mission family until the following September, when he entered Princeton Seminary. He is now at work as a Protestant missionary in Caracas, Venezuela, as we stated in the July CONVERTED CATHOLIC and in previous issues.

To set at rest forever the malignant falsehoods of the Roman Catholic papers regarding him we copy the following from the New York *Independent* of August 19, 1897:

"Some months since we printed certain statements in regard to the Rev. Manuel Ferrando, a Roman Catholic monk who had entered the Protestant Church. The *Catholic News*, of this city, declared him a fraud, affirmed that he was no Spaniard, but from Central America, and had never held the posit-

ions claimed. After considerable inquiry we satisfied ourselves as to the truth of the statements, and are glad to present the following received from Mr. Ferrando:

1. "I am a Spaniard, and my family name, except in Belgium, cannot be found, nor confounded with any similar name in Mexico or in any of the South American republics.

2. "I was never in Mexico nor in any of the Hispano American republics, save in Colombia and Venezuela, where I was in the capacity and character of a monk.

3. "I was ordained in Malaga, and was superior of the Monastery 'St. Lucer de Barrsmeda,' and later superior of the Mission to the La Guagira tribe of Indians in Sierra Nevada, and also in Barranquillo, Colombia.

4. "At all these places are to be found the ecclesiastical and official records of baptisms, marriages, funerals conducted by myself.

5. As is shown by letters in my possession, I was in high favor with Rome, with my superiors and with the bishops with whom I have had to do including the bishop of Cartageno, Colombia, in whose palace I was entertained as guest, and from whom I took my formal leave when I set out for Curazao. These, together with the archbishop of Venezuela (now in Caracas), all, verbally or in public print, have testified that my conduct had ever been in complete conformity with my education and breeding as always that of a God-fearing man.

"Mr. Ferrando also asks why these charges were not made during the year or more that he was here in New York and could have met them with the proofs."

The *Independent* ought to know that the Pope's papers assail former priests only when at a great distance or when they are dead. The New York papers did not dare to call Ferrando a fraud when he was at Christ's Mission or at Princeton or Union Seminary. There is no hope for those editors and publishers until they come out of Rome and be converted like Ferrando and scores of other priests.

Lectures and Addresses on the Work of Christ's Mission.

The Editor of THE CONVERTED CATHOLIC will be happy to speak on the work of Christ's Mission and the conversion of the priests and people of the Roman Catholic Church at conferences and prayer meetings in churches and for religious and patriotic societies. We are sometimes asked for our terms for lectures and sermons. Our answer invariably is, we have no terms. For the last eighteen years we have been preaching and lecturing in New York City and wherever we have been invited to speak, and this work, like the gift of God, has been without money and without price. Invitations to speak within one hundred miles of New York could be accepted without delay, but for a longer distance we should have notice some days in advance. We believe the cause of Home Missions would be advanced in all the churches by a talk on the work of Christ's Mission, which aims at the enlightenment of Roman Catholics and their conversion to evangelical Christianity. Careless and indifferent Protestants whose Christian life is at a low ebb are quickened and encouraged to come up higher in the experience of the loving kindness of our gracious God by learning what He is doing for the Roman Catholics who come to Christ and are converted from sin and superstition. There is a more healthy sensation in the account of such a work than in all the dirty, evil things that could be said of the Roman system and the lives of bishops, priests, monks and nuns. We shall be glad to hear from the friends who are interested in this work who could arrange for meetings in churches, lecture rooms or halls. Roman Catholics can be invited. Nothing that can offend them will be said. Address, James A. O'Connor, 142 West Twenty-first street, New York.

FACTS AND FANCIES.

BY REV. FRANCIS WATRY, CLAYTON, CALIFORNIA.

WITH reference to Church unity one of our foremost American divines, Rev. Dr. A. T. Pierson, very truly says: "Is not a nominal division with real sympathy and co-operation more the unity for which our Lord prayed than a nominal union covering a real division?" These are wise and weighty words well worth considering by our Roman Catholic friends who never tire of calling attention to their "unity" which is, after all, only "a nominal union covering a real division."

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It is now gravely asserted that the trouble between Bishop Bonacum and some of his priests is at last settled to the satisfaction of all parties concerned. But these things are not so easily settled. Enough of ill-feeling remains between them to develop in the course of time and under various circumstances into a clerical warfare that will make all the bitter strife of the past fade into insignificance. As a rule, quarrels between Roman Catholic clergymen end only when the one party is triumphant and the other is dead.

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To make their own vaunted unity appear all the more wonderful the Roman clergy habitually refer to the various Protestant denominations as "hundreds of warring sects." But if the deluded followers of the priests here in California have any eye to see, they must have noticed during the great Christian Endeavor Convention, recently held in San Francisco, how utterly without foundation such an assertion is. All the leading Protestant denominations were represented for one end and purpose, for Christ and the Church. Personal opinions and preferences were as completely lost sight of as if they had never existed. All was harmony and peace, practically illustrating their belief that "one is your Master, even Christ; and all ye are brethren." Is it too much to hope that even some of the priests could see that the phantom of "hundreds of warring sects" was a phantom indeed?

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"Never again can religious thought speak to a people who have no thought but that defined by the priest and the catechism." So says Principal A. M. Fairbairn. That explains why it is so difficult for a Roman Catholic to enter into the spirit of a spiritual Christianity. He stands not upon God's Word, but upon man's interpretation of that Word. He wants somebody else to do the thinking for him, and believes that the acceptance of another's views is a faith acceptable to God. Independent thinking is the beginning of the end of Roman Catholicism in the individual and in the world, and is also in the hands of every earnest and righteous soul a key of the Kingdom of Christ."

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The Roman Catholic professor Schell acknowledges the fact that a thinker who happens to belong to his Church has to either give up his thinking or leave the fold. But to his credit be it said, he would like to see a different state of affairs in the Roman Church, and puts this question before his brethren: "Is it wise to drive every independent thinker into the enemy's camp?"

It takes neither a prophet nor a prophet's son to foretell the speedy arrival of Professor Schell in "the enemy's camp" if he continues to think *aloud*. Let the good work go on.

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We have heard a good deal of late about the number of Protestants in Germany going over to Rome. It now appears from official statistics that while 292 Protestants embraced Roman Catholicism in that country during the past

year, 2,866 Roman Catholics were converted to Protestant Christianity. No doubt the 292 who went over to Rome made more noise about it than the ten times that number who left it. It is the empty barrel that sounds the loudest. But the figures show conclusively that there still remains a good deal of sound common sense in the people of Germany. If these figures should ever be reversed the great hero of the Reformation would turn over in his grave and protest.

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The "bones of St. Anne" have recently been on exhibition at St. Louis. If it were not a fact that "ignorance is the mother of devotion" the exhibition of a bone could not draw a crowd. The ignorance, credulity and stupidity of people living in a Christian land and in the light of a nineteenth century civilization falling upon their knees before a bone are simply appalling. We pity the poor so-called heathen who ignorantly worships his idols. We pity the blind guides of these idol-worshippers. Much more should we pity the deluded followers of the wily priests, many of them our own friends and kindred, who are led away from the worship of God to that of a bone. Shall we pity the foxy leaders of these unfortunate dupes? There is indeed room for pity here, but there is much more reason for unutterable contempt. Let them read the twenty-third chapter of Matthew and apply it to their own guilty souls, "if God peradventure will give them repentance to the acknowledging of the truth."

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At the time of the Reformation the priests had on exhibition in England at eight different places the Virgin Mary's milk. They also exhibited one wing of an angel who was said to have brought over into Europe the head of the spear that pierced the Saviour's side. The question how the milk was obtained and preserved needed no answer, because no one dared to be so profane as to ask. How the angel left his wing behind him when he started on his homeward journey remains a mystery to this day.

One thing they never did exhibit, and that is the jaw-bone of Balaam's ass. I have often wondered why so interesting an object as that was not brought forward "to promote the piety of the faithful" as they term it. Was it because they were fearful lest that historic jaw-bone would come into competition with their own? Or was it because jaw-bones were so plentiful among them, and milk and wings were so rare?

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Imagine for a moment Paul carrying about with him one of Abraham's bones; or Peter putting on exhibition a feather from the wing of the angel who led him out of prison; or John keeping as a priceless treasure one of the linen cloths found in the Saviour's tomb on the morning of the Resurrection! How absolutely free from such dastardly humbug is the Christianity of the New Testament! The first disciples of Christ were not sinless, nor were they free from error under all circumstances. But of this stupendous folly, of this wildest delusion, of this saddest form of misguided devotion of falling down before a bone and devoutly kissing the glass that covers it, these early disciples were never guilty. The very thought of it would have filled them with horror. Is there anything more needed to show how hopelessly far Rome has departed from the faith and practice of apostolic times? Paul speaks of one "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of truth, that they might be saved." And he adds that "for this cause God shall send them strong delusion that they should believe a lie."

RELIGIOUS LIBERTY IN SOUTH AMERICA.

BY REV. JOHN LEE, A. M., B. D., CHICAGO,

AT a special session of the Chicago Methodist Ministers' meeting, July 12, 1897, the Rev. John Lee, chairman of the Committee on Religious Liberty for Protestants in South America, read the following report:

A sermon preached by Cardinal Gibbons in the Cathedral of Baltimore, March 8, 1891, giving the assurance that religious liberty lay very near the heart of Leo XIII., and declaring that the Roman Catholic Church is "the zealous promoter of civil and religious liberty," was a very potent factor in shaping the action taken by the Chicago Methodist Ministers' meeting, April 2, 1884, concerning religious liberty in the republics of Peru, Bolivia and Ecuador. The Chicago Methodist ministers were determined to take the Pope at his word. The following letter, addressed to the President of the United States of America, indicates clearly the real situation:

57 Washington Street,
CHICAGO, ILL., June 15, 1897.

Hon. William McKinley, President of the United States, Executive Mansion, Washington, D. C.

HONORED SIR:—The Chicago Methodist Ministers' meeting, April 2, 1894, appointed a committee to invite the Pope's attention to the fact "that our Protestant brethren in the republics of Peru, Ecuador and Bolivia labor under oppressive disabilities that affect not only the profession of their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be legally married without being compelled to forswear their religious convictions," and to respectfully and earnestly request him to secure for these Protestants "the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country." Two letters were written Archbishop Ireland asking him if he would have the goodness to bring this action to the notice of Cardinal Satolli, Apostolic Delegate of the Pope to the United States. To neither of these letters did Archbishop Ireland reply. A letter was addressed to Cardinal Satolli in Washington. No reply. A second communication was sent to Cardinal Satolli, who in reply said: "The enclosed copy of the encyclical letter of our holy father is, I think, the most fitting reply I can make." This reply not being satisfactory, it was decided to communicate directly with the Pope. Two registered letters were sent to Leo XIII., one in August, 1894, and the other in the following December. To neither of these letters did Pope Leo reply. April 22, 1895, a registered letter was addressed to Cardinal Gibbons in Baltimore. To this his eminence did not reply. As soon as the committee learned that Cardinal Gibbons had started for Rome a second registered letter was addressed to him, to which, in a letter from Rome dated June 4, 1895, he replies that he has "referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the Cardinal Secretary of State." In this letter was incorporated a communication from the Cardinal Secretary of State which, after observing, "The letter, written to your eminence by Mr. Lee of Chicago, has reference to a state of things solely dependent upon the civil laws in force in the republics of Peru, Ecuador and Bolivia," states: "Nevertheless, as your eminence has been pleased to communicate to me the said letter, I have written to the Apostolic Delegate in the above named republics to obtain precise information concerning the laws which affect the condition of the Protestants there,

as regards both the exercise of their religion and the celebration of marriage." It then gives assurance that the Cardinal Secretary of State will "call the attention of the Holy See to the information which the aforesaid delegate will send."

The Papal Secretary of State, in accordance with his promise, corresponded with "the aforesaid delegate." Some months later he addressed the following letter to Cardinal Gibbons, which the Cardinal forwarded to the committee:

No. 27,677.

ROME, Nov. 30, 1895.

To Cardinal James Gibbons, Archbishop of Baltimore.

MOST REVEREND AND EMINENT SIR:

In consequence of previous interviews held with your eminence, I wrote, of which fact you were informed on the 12th of June, 1895, to the Apostolic Delegate for the republics of Peru, Bolivia and Ecuador to obtain precise information as to the legal status of Protestants there regarding the free exercise of religious worship and the celebration of marriage.

The representative of the Holy See promptly complied with my request, and now I am in position to state that the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries. This is evidenced by the fact that in Peru, especially in the cities of Lima and Callao, there are several Anglican and Methodist chapels where weekly conferences are held. As to the solemnization of marriages, the delegate informs me that whilst the constitution of Peru recognizes no other form as valid than that prescribed by the Council of Trent, Protestants do, as a matter of fact, wed with religious ceremony in the presence of their ministers, and civilly before the consuls and ambassadors of their respective countries.

The same condition of things relative to marriage exists in Bolivia and Ecuador, where the exercise of religious worship is regulated by special constitutional enactments, with which, however, the Holy See cannot interfere.

Having in due time received from your eminence the representations of Rev. John Lee, I deem it opportune to communicate to you the result of my inquiries so that you may, according to your judgment, transmit them to the reverend gentleman.

I am pleased to renew to you my sense of profound reverence, humbly kissing your hand and begging to reaffirm myself your eminence's most humble, devoted and faithful servant,

M. CARDINAL RAMPOLLA.

A few months ago a communication was addressed to Bishop Vincent in South America asking if the "precise information" given by the Apostolic Delegate for the republics of Peru, Bolivia and Ecuador in the foregoing letter was correct. To this communication Bishop Vincent thus replied:

MY DEAR BROTHER LEE:—Pardon delay. But find herewith a full account of the Roman situation in South America (Peru) from the man who knows all about it. Yours truly,

JOHN H. VINCENT.

The Rev. Dr. Thomas B. Wood, of whom the Bishop says that he is "the man who knows all about it," comments on passages in Cardinal Rampolla's letter as follows:

1. "Protestants....are far from being restricted in the free exercise of their worship."

The constitution forbids us publicity for our worship. That is *the only restriction that makes us any serious trouble.*

The clerical organs applaud unlawful outrages committed on us, and preach-

ers enthuse their audience with the cry, "Death to Protestants!" These facts should have modified the statement of the Papal Delegate to Rampolla, so that the latter would not have reported that we are "far from being restricted in the free exercise" of our worship.

2. "Protestants....are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries."

This is false. Protestant worship has had toleration in Peru ever since the independence, 1821, when General San Martin proclaimed liberty of worship. Subsequently General Santa Cruz proclaimed a penal code that went to the opposite extreme, affixing the death penalty to attempts at introducing unofficial worship. But that was soon done away with. The present constitution dates from 1860, and found Protestant worship tolerated in the land, took for granted its existence and restricted its publicity, without defining the limits of its restriction. No law has been enacted defining those limits. Meanwhile our enemies have sought in vain for a law under which we could be forbidden to worship as we are accustomed to do. Everything that could be done by legal and ecclesiastical skill and influence to find some "strict construction" under which we could be condemned has been tried and tried again and again and failed. It is false to say that we have more liberty than strict construction allows.

3. "The constitution of Peru recognizes no other form of marriage as valid than that prescribed by the Council of Trent."

False! The constitution says nothing about marriage, and makes no reference to the Council of Trent whatever. Here the blame rests on Macchi, as Rampolla states that "the delegate informs" him to that effect. The delegate must have known better.

4. "The same condition of things relative to marriage exists in Bolivia and Ecuador." This is false. In both these countries the civil codes are very diverse from that of Peru.

Dr. Wood further says:

"Since the coming of Mgr. Macchi to Peru we have been falling under a series of new restrictions beginning in December, 1893, with a local decision excluding our marriages from civil registry in Callao, and ending in November, 1895, with a supreme executive decree outlawing them sweepingly, and declaring that their previous recognition had been contrary to the constitution, named the Methodist Episcopal Church as having its marriages excluded from civil registry, with no need of such specific mention, as the decision was made to cover all marriages not solemnized by a Roman Catholic priest.

"After I had started our work in Lima and transferred it from the place of its beginning to larger and more central quarters, the archbishop wrote officially to the executive asking that my operations be stopped. His ground was not a charge that I was violating any law, but the sweeping pretention that my propaganda was from the nature of it hostile to the state religion, and, therefore, hostile to the state. The executive passed the case down to the prefect of Lima, he to the sub-prefect, he to the police, who watched us without our knowledge, observed how people went in and out of the chapel, noted what we did, entered and observed within as well as without, till the sub-prefect was satisfied and drew up a report to the effect that we were not violating any law or regulation within the compass of the police. The prefect endorsed it as his report to the supreme executive. The record remains in the Ministry of Worship and Justice."

The committee of the Chicago Methodist Ministers' meeting would respect-

fully request the President of the United States to use the kindly offices of this Government with the governments of these South American republics in the interest of religious liberty to missionaries working there, to native Christians who dissent from the Roman Catholic faith, and to secure the fullest civil liberty to American citizens, especially in the legalization of marriages by others than the clergy of the Roman Catholic Church.

Yours most respectfully,

JOHN LEE,
Chairman of the Committee.

To this letter there came the reply:

EXECUTIVE MANSION,
WASHINGTON, June 17, 1897.

DEAR SIR:—The President directs me to acknowledge the receipt of your letter of the 15th instant relative to the liberty of religious worship in certain South American republics, and in reply I beg to inform you that your communication has been brought to the attention of the Secretary of State for consideration.

Yours very truly,

JOHN ADDISON PORTER,
Secretary to the President.

REV. JOHN LEE,
Chairman of the Committee,
57 Washington Street,
Chicago, Ill.

A few days later the following communication was received from the State Department:

DEPARTMENT OF STATE,
WASHINGTON, June 21, 1897.

Rev. John Lee, Chairman of the Committee of Methodist Ministers, 57 Washington Street, Chicago, Ill.

SIR:—The President has referred to this Department your letter of the 15th instant, relative to the marriage laws of Peru, Bolivia and Ecuador. On October 26th last our Minister at Peru reported that the Peruvian bill concerning the registration of the marriages of foreigners failed for lack of agreement between the two houses. The Senate passed a bill satisfactory to the foreign element, and the House of Deputies amended it by providing for civil marriage. The session came to an end before an agreement could be reached.

On March 31st last the Department advised our Legation at Lima of its hope that Peru would adopt a marriage law more consonant with the general practice of modern nations, and expressed its concern lest the civil rights of American citizens in that quarter might be impared through the deficiency of the existing law. It was further stated that this Government would be glad to learn that the subject would be revived at the next session of the Congress and satisfactorily disposed of.

Copy of your letter will be forwarded to our Legation in connection with the instruction referred to.

Respectfully yours,

WILLIAM R. DAY,
Assistant Secretary.

We are glad that since the inauguration of our beloved President the State Department has expressed "its hope that Peru would adopt a marriage law more consonant with the general practice of modern nations," and we are more than pleased that to Peru the notification has been given: "This Government would be glad to learn that the subject (of the existing marriage law) would be revived at the next session of the Congress and satisfactorily disposed of."

In a letter from Peru, written in the opening days of May, 1896, a devoted Christian says: "Since my husband has been away it has looked *very dark* sometimes," and further on in this letter, when a ray of hope sweeps across her soul, this Christian toiler—wife of the Rev. Dr. Wood, one of the bravest of missionary heroes—affirms: "Our trust is above all earthly friends, and we feel that some day Peru will be free."

Believing most firmly that "the Lord God omnipotent reigneth," and that He is the Governor among the nations," we feel confident that "that some day" is not far away when not only "Peru will be free," but when in every republic on this American Continent men and women will breathe the air of civil and religious liberty, and when all presidents, kings and emperors will advocate the teaching of one of the greatest rulers of modern times, King William the Third of England, who declared, "Conscience is God's Province."

After the reading the report Dr. P. H. Swift offered the following resolutions, which were unanimously adopted:

WHEREAS, We have heard with greatest pleasure the report of Rev. John Lee, chairman of the Committee on Civil and Religious Liberty, giving a detailed account of the correspondence between the committee and the President and State Department of the United States—therefore

RESOLVED, That we hereby express our grateful appreciation of the prompt and satisfactory action of the President and Department of State, and trust and pray that the expressed wish of our Government may meet with prompt response not only by the government of Peru, but also by all of the republics of South America.

RESOLVED, That we commend our Committee on Civil and Religious Liberty for its vigorous and efficient service. We heartily endorse its action and urge it to continue its good work in the interest of the sacred rights of humanity.

The Pope's Latest Utterance.

BY REV. T. FENWICK, WOODBRIDGE, ONTARIO, CANADA.

Once more Pope Leo XIII. has lifted up his voice. This time he has given the world a portion of his thinking faculty in a Latin poem of eighty verses. He has in this instance had no help from an œcumenical council. He can say of the addition to the treasury of poetry just mentioned, as one said of a fiddle which was his handiwork, "I have made it all out of my own head." The present occupant of the so-called "St. Peter's Chair," therefore, wears the laurel as well as the tiara.

A poet pope is a novelty as great as is a preaching one. Those of the latter class are certainly not "thick as the leaves in Vallambrosa." For a wonder Leo XIII.'s poem has little in it which Protestants will account heterodox. The non-orthodoxy in it they will account of a mild quality. But let us now look at it.

The Pope describes the good effects of frugality in eating and the evils of gluttony. Of course he speaks *de mensa* (about the table). Does he also speak *ex-cathedra?* He says that the linen, the cutlery, the glassware and the crockery should be perfectly clean. Thoroughly orthodox! He highly commends the Albanian wines, but in order not to be overcome by Bacchus he advises his readers not to be sparing in adding water to wine. To what the Pope says about bread, flesh, milk, honey, fruit, vegetables and coffee most Protestants will fully assent.

In the close of his poem he describes a banquet consisting largely of oysters, highly-spiced venison, *pates de foie gras*, and such like sumptuous fare. He says that almost always bodily disorders are the result of indulgence of that kind.

One very pleasing feature of this Papal document is the utter absence in it of the words *Anathema sit.* If any one suffering in consequence of having overloaded his stomach with such kinds of rich food as have been mentioned should think that anathematizing them would give him relief, the holy father, by his silence, allows him to try the experiment.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XXI.

AVARICIOUS BISHOPS AND PRIESTS.

THE people are humbugged by the bishops and priests in many ways. A certain bishop who went to Rome with a big purse of money for the Pope wished to have a grand reception when he returned. Accordingly when he arrived in New York he telegraphed to his vicar-general to know whether the priests and people had prepared a demonstration for him on his arrival. He was answered that they had not. The bishop thereupon telegraphed again to the vicar-general to issue circulars immediately to all pastors ordering the collection of a certain sum of money which should be presented to him together with an address of welcome, and that the various societies accompanied by bands of music should meet him at the city gates, even as ancient Rome went out to receive her victorious generals; and the priests did as commanded, for if they had not obeyed his orders he would have suspended them. Then the bishop hovered about the borders of his diocese for two weeks until the arrangements for his reception were completed!

Considering the facts presented here the best and surest advice we can give to laymen is this: Give no money to bishops and priests, no matter how glowing the appeal or worthy the object may appear; refuse absolutely to give them money, unless you know how they spend it. You are ruining them; you partake in their sins by giving them the means of destroying religion. Cannot you see that as your priest grows richer the more negligent he becomes, the more dictatorial and careless of the spiritual welfare of his flock? If a priest has enough to eat, clothes to wear and a house to shelter him, what more should he require? He has all and more than his blessed Lord had upon the earth. What has he to do with heaping up riches, and wherefore do you spoil him by making him rich? If the priest calls for a collection for the church telling you that it will be sold if you do not subscribe and raise more money to pay off its debts, give him nothing. The church is not yours. Let the sheriff sell it, and then perhaps you will be wise enough to appoint a committee of yourselves and build and pay for a new one, and hold it in your own names, that it may never more be sold or sunk in debt without your knowledge or consent. Grand cathedrals and large churches that can never be paid for are the consequences of your folly in permitting the church property to be owned by the bishop, and leaving yourselves no power to utter a word in regard to the disposal of the property. As it is, the churches and schools and all real estate and other property purchased by Roman Catholics are the real, personal property of the bishop; and should he die without making a will, or if be became a Protestant, his heirs could claim all of it, just the same as yours could the house or farm that you own. Some day the Catholics of this country will get their eyes open. Why should they require the sad experience of losing all their churches before they arrive at the knowledge that priests and bishops are not to be trusted with their property?

Blind, stupid, superstitious people, will you never learn that your bishops and priests are but flesh and blood like yourselves; will you be forever throwing stumbling blocks in their way to break their necks and ruin them? Be advised in time, give them no money; they have

enough. Why will you insist in being partakers in their sins? Above all, give nothing to monks, who are too rich already, and are far advanced on the road to hell.

XXII.

THE JESUITS.

We are often asked what harm have the Jesuits done that we and all secular priests are so much opposed to them. We ask in our turn, what good have they done? Show us one single charitable institution that they have erected? Tell us why did Pope Clement XIV. suppress them in 1773? Why were they driven out of Europe by Catholic governments? Why does France, the eldest daughter of the Church, seek to expel them? Why has Italy expelled them? Why will no sensible government tolerate them? Are you wiser than the holy father, Pope Clement XIV.? Do you know them better than the Catholic kings, who, in order to maintain their government, were forced to expel those free-booters and looters of the Church? From our own experience we can say that the Jesuits are hurtful to the Church in this country. Self is the god they worship. Their vow is to rule or ruin whatever land has the misfortune to harbor them. If the Catholic Church ever falls under the ban of our country's Government the Jesuits will be at the bottom of the trouble, and we shall have them alone to thank for our days of persecution. They are always gathering but never distributing. If they give missions, do they give them for the pure love of God and ask no pecuniary reward? No, but they leave whatever parish they hold a mission in picked perfectly bare. They have so many cunning plans to induce the people to give them money that for many a long day after their mission has ended they are remembered, not for the blessings they have left behind, but for the money they took away. Jesus Christ says to His disciples: "Lay not up for yourselves treasures on earth; where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through and steal. For where thy treasure is, there is thy heart also." And again: "Be not solicitous therefore saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. Seek ye therefore first the Kingdom of God and His justice, and God will provide all these things for you. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof" (Matt. vi.). "And He said to them: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He may send laborers into His harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip; and into whatsoever house you enter first, say, Peace be to this house: And if the son of peace be there, your peace shall rest upon him, but if not it shall return to you" (Luke x.).

Wherever these words of Christ are observed by the priests, there the Church prospers. We have seen devout and pious congregations assisting at mass in shanties along the Western railways, and the people's prayer went up and was more acceptable to God than that of the proud, rich aristocrats who rustled their silks in the grand unpaid-for cathedrals of the East. We have heard better and more eloquent sermons preached in little frame churches on the Western plains by poor priests who owned no earthly treasure than ever were delivered by the Jesuits or the grandiloquent moneyed pastors who

drink whiskey at five dollars a gallon, smoke ten cent cigars and can draw their checks for thousands on the banks of this world. I know not if their claim on the heavenly treasury would be admitted for a poor penny's worth of virtue. Again we say to you people, give no more money to your bishops and priests. You see they do not need it, you see it is against Christ's counsel that they take it; and the sad result is known to you, viz: their present usefulness as priests is destroyed and their future for all eternity jeopardized. Are you wealthy and are you desirous of doing some good with the means God has sent you? It is well that you should return to Him some of the abundance with which, in His mercy, He has blessed you, that you may show your gratitude for His benevolence. Look about you and see if there be not some poor family, some widows or orphans, some poor tramp-priests who have nothing and are sorely in want; go share with them, and do it yourself, and care not to have your name sounded in loud praises from the altar for these charitable deeds. "Therefore, when thou doest an alms-deed sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets that they may be honored by men. Amen, I say to you, they have received their reward. But when thou doest alms let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father who seeth in secret will repay thee" (Matt. vi.).

Let politicians and those who prefer the world's applause donate thousands to Jesuits, bishops and priests, already corrupted with the love of money, let them give what they please to those who need it not, while the beggars and God's poor are denied a crust of bread at their gates; but do thou look higher and seek that secret reward which the good Saviour has promised, not to the ostentatious, but to him who giveth his charity in secret. If thou doest good, know to whom thou doest it, and there shall be much thanks for thy good deeds. Do good to the just and thou shalt find great recompense: and if not of him assuredly of the Lord. "For there is no good for him that is always occupied in evil, and that giveth no alms; for the Highest hateth sinners, and hath mercy on the penitent." Be not of those who pay for the sacraments, for thereby you assist your priest in the commission of sacrilege and simony. If your pastor will not baptize your child without pay, bring the child to some Catholic or Protestant layman and let him baptize it. Such baptism is valid. Better so than to have such grievous crimes laid to your charge. You would strengthen your resolution by purchasing a can of the excelsior peaches, in which one of our Catholic bishops is interested financially, and placing it on the table before you meditate on these points:

1. How did the bishop come by the money to engage in this business? He collected it from the poor of his diocese under the pretence that it would be used for charitable purposes.

2. Why did the sheriff sell his fruit-canning establishment? Because as no man can serve two masters, so the bishop could not superintend the factory and at the same time govern the diocese.

3. If the Catholic people of the diocese had given him no money, could he have gone into this secular pursuit and scandalously neglected their spiritual affairs.

We conclude that it is not right for bishops or priests to beg money that they may enter on secular speculations. We sin in giving money to them. The result is that they and the sheriff become acquainted and we are scandalized; and outsiders may well laugh at and ridicule our simple credulity.

[TO BE CONTINUED.]

THE SUPREMACY OF PETER.

AS long as Roman Catholicism endures, the subject of Peter's primacy and supremacy will be of prime importance. The doctrine of Peter's supremacy and his establishment as bishop at Rome is the foundation upon which the entire fabric of the Roman Church rests. M. E. Kellogg has just published a volume of 300 pages entitled "The Supremacy of Peter, or Did Christ Establish a Primacy in the Church?" This is the latest and clearest refutation of Roman claims and pretensions for busy readers that we have seen. It ranks with Rev. Dr. Mason Gallagher's admirable work, "Was the Apostle Peter Ever at Rome?" and, like it, is just the book to put into the hands of persons who are ignorant of Romanism. The contents of the book may be placed under five general heads—(1.) No primacy was established by Christ or recognized in the apostolic writings; (2) how a primacy grew up in the Church; (3) the power and position attained by that primacy in the temporal reign of the popes; (4) the loss of temporal power; and (5) Church government as revealed in the New Testament.

A distinguished writer in the *Catholic Mirror* of April 14, 1894, finds "twelve texts of sacred Scripture, every one of which," he says, "bears infallibly on its face the direct action of the Son of God in establishing the supremacy of Peter." Our author takes these twelve texts and proves conclusively that they neither separately nor collectively contain the slightest allusion to Peter's supposed headship. Thus the whole argument built on these texts for the supremacy of Peter has no Scriptural foundation whatever.

On pages 48, 49 and 50 Mr. Kellogg gives the Scriptures of the Old and New Testament which distinctly declare who and who alone is or can be *the rock* upon which the Church is built. The Church of Jesus Christ dates from an earlier period than the Apostle Peter. It began before God was manifested in the flesh in Jesus Christ. There was a "church in the wilderness" (Acts vii. 38), and Christ was the head of His Church at that time and directed it (1 Cor. x. 1–9). That the Church covers the ages is patent from the fact that prophets as well as apostles form the secondary foundation material. Enoch, Moses, Samuel and Elias are foundation stones as well as James, Peter, John and Paul. An age-lasting Church must needs have an age-lasting head. Such a head is Jesus Christ. The Church had a head before Peter; it has the same head now. When one has settled this question according to facts which the Scriptures *unanimously* teach it is easy to understand Christ's *jeu de mots* in Matt. xvi. 17–19. "Thou art a Rockman (*petros*), and upon this rock I will build My Church." Christ did not say, Thou art Peter, and upon thee I will build, but upon this *rock*. We must not make the same mistake that the Jews made when Jesus said that He would "destroy *this* temple, and in three days raise it up" (John ii. 19). Here Christ spoke of *himself*, but the Jews never understood it so, and charged Him with aiming to destroy the Jewish temple; and even when He hung upon the cross they said, "Ah, thou that destroyest the temple." These Jews had as good a right to believe that Christ's words in the text just quoted referred to the Jewish temple as anyone has to believe that His words, "Upon this rock I will build My Church," refers to Peter or anyone else besides himself. And as the evangelists explain the meaning of the temple (John ii. 21), so in many Scriptures given in the book under consideration Christ is called the foundation of the Church, which fully explains the meaning of Matt. xvi. 18.

Space forbids a more detailed review of this book, but we recommend its study to all. Following the author through Peter's "encyclical epistles" and his position and attitude at the Council of Jerusalem, we are forced to admit that there is no indication of his primacy, but that the whole Roman fabric is unsubstantial and baseless. The author is equally convincing that Peter never was at Rome. The silence of Scripture and the sub-apostolic writers are cited as proofs. The work is up to date and gives the reply of the Greek bishops to Pope Leo's late encyclical inviting them to submit to his supremacy. They are a witness of what the Catholic world believed prior to the Second Council of Nice. The Oriental hierarchs refer to the "arrogant pretensions" of the bishops of Rome. They declare that Christ alone is head of the Church. Peter is only imagined to be founder of the Roman Church and its first bishop; and Scripture describes him as an equal among equals in the apostolic body, say they. There is no feeling of hatred toward Catholics manifested by the writer. The work is directed against the system. The author believes the Roman Church has contained and still contains many devout Christians whose rights of conscience he would not trench upon in the least. The papacy as a system is objected to because it represents and embodies an unscriptural and dangerous abuse of power—dangerous to both civil and religious liberty. The book can be had at the office of THE CONVERTED CATHOLIC, price $1.00. It is published by the *Review and Herald* Publishing Company, Battle Creek, Michigan.

The Rev. Dr. Gallagher's work, "Was the Apostle Peter Ever at Rome?" which originally appeared in THE CONVERTED CATHOLIC, and is published by the Methodist Book Concern, New York, can also be had at this office, price $1.00.

DISTRIBUTION OF TRACTS.

LAST month we sent out a large number of the following tracts:

"Portrait of Mary in Heaven;"

"Bible Reasons Why We Are Protestants," by Dr. John Hall.

"Father Martin," and

"Christ's Mission, New York, and Its Founder."

We hope the friends who read these tracts will hand them to their neighbors and send them by mail to their acquaintances. We would like to send them to every priest in the United States and to intelligent Roman Catholics, who would thus learn what the character of the work is that we are trying to do.

There is an impression in the minds of the priests that this work is bitterly antagonistic to them. They are not alone in thinking so, for we have met Protestants, and even good Christians, who have looked askance at us until they learned that it is an evangelistic work—an earnest effort to bring to all whom we can reach by voice and pen a knowledge of the truth of the religion of Jesus Christ as revealed in the Scriptures. Of course the work has suffered from ignorance of its true character and from misrepresentation. That was to be expected. The first disciples of Christ had to go through the entire scale of human experience in preaching the Gospel. There was music in their souls and their work was in harmony with that of the celestial choir that sang "Glory to God in the highest, and on earth peace, good will toward men," but all was discord and confusion among those whom they sought to reach. Where in all literature can be found such a record of opposition attending peaceful efforts for the good of mankind as we read in the Acts of the Apostles and the Epistles of St. Paul?

The work of Christ's Mission and of this magazine and of every book and

tract sent out from this office is peaceful. Let it be clearly understood by the Roman Catholics, priests and people, that we seek their eternal welfare through the preaching of the good news of salvation by Christ alone, and they will give us a hearing. The Apostle Paul says, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x), but he adds, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" The tracts we send out are good preachers to the Roman Catholics (and also to Protestants), but they need the hands of Christians, the disciples whom the Lord has called to follow Him in our day, to give them out.

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The tract "The Portrait of Mary in Heaven" has been translated into Spanish and is published by the American Tract Society, New York, with the title, "El Retrato de Maria en los Cielos," price 3 cents per copy. This information has been kindly sent us by the Rev. A. R. Miles, Southport, Indiana, who has also sent us the letter published in this month's instalment of "Converts from Rome."

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Mr. John Petro, a student of Oberlin College, Ohio, who has been associated during the summer with Evangelist B. Basso in the missionary work among the Hungarians of South Norwalk, Conn., has completed the translation of Dr. John Hall's sermon, "Bible Reasons Why We Are Protestants," into the Hungarian language, and it is expected the American Tract Society will publish it in that language. Its Hungarian title is "Bibliai Okok Hogy Vagyunk Mi Protestansok."

As will be seen by the following note these tracts will also be published in the Bohemian language:

561 West Twenty-first Street,
CHICAGO, ILL., Aug. 6, 1897.

Dear Brother O'Connor:

The excellent work you are doing is needed also among other nationalities. I can see clearly into the hearts of the Bohemian Roman Catholics, and they are dying in ignorance of the Gospel. As opportunity occurs I endeavor to do my best for them. Now, it would, I hope, be a very helpful thing to have translated into Bohemian the tracts, "The Portrait of Mary in Heaven" and "Bible Reasons Why We Are Protestants." I am willing to translate them, and therefore ask you to send me some copies of them. REV. C. V. MOLNAR.

We sent Brother Molnar the copies he asked for, and when the tracts are translated we shall publish their titles in the Bohemian language. Roman Catholics of all nationalities who read the tracts will not only learn wherein the Church of Rome has perverted the religion of Christ, but, what is infinitely better, they will learn what the religion of Christ really is, what He taught and what the Apostles said regarding His teaching.

SALVATION FOR ALL.

Another tract which we have ready for the press is entitled "Salvation For All," a selection of what "Jesus said" on the subject, taken from the New Testament. These selections appeared in THE CONVERTED CATHOLIC some years ago, and we publish them now in response to a request from friends who wish to place them in the hands of Roman Catholics and unconverted Protestants.

What men say shall pass away, but the Word of the Lord endureth forever. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, but My salvation shall be forever." (Isaiah 31, 6.)

Copies of these tracts will be forwarded to any address if the cost of printing and postage be sent to this office.